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The Virtues and Services of Francis Wayland.

A

DISCOURSE

COMMEMORATIVE OF

FRANCIS WAYLAND,

DELIVERED BEFORE THE

ALUMNI OF BROWN UNIVERSITY,

SEPTEMBER 4, 1866.

By GEORGE I. CHACE, LL.D.,
PROFESSOR IN BROWN UNIVERSITY.

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PROVIDENCE, September 6, 1866.

DEAR SIR:

At a meeting of the Alumni of Brown University, held yesterday, Commencement day, it was

Voted, That the thanks of the Alumni be presented to Professor CHACE for his Discourse commemorative of the life and services of the late President WAYLAND; and that the Committee of Arrangements be instructed to communicate the same, and to request a copy of the Discourse for the press.

In communicating this vote, we beg to add the hope, that you will yield to the general request, and thus bring your Discourse within the reach of the many pupils and friends of the deceased, who were not able to be present at its delivery.

Yours, respectfully,

J. L. LINCOLN,
WM. GODDARD,
A. HARKNESS,
} Committee of Arrangements.

Professor GEORGE I CHACE, LL.D.

PROVIDENCE, September 7, 1866.

GENTLEMEN:

In compliance with your request, I herewith place at your disposal my Discourse on the life and services of the late President WAYLAND.

Yours, respectfully,

GEORGE I. CHACE.

Messrs. J. L. LINCOLN, WM. GODDARD, A. HARKNESS.

DISCOURSE.

Alumni of Brown University:

SINCE we last gathered on this consecrated spot, to extend to one another the hand of cordial greeting, and to receive afresh the benediction of our Alma Mater, a great sorrow has fallen upon us. He whose presence was so intimately associated with these scenes, who more than any one else attracted hither our annual pilgrimages, whom we so honored and loved, our early instructor and guide and friend, whose prayers ceased not daily to ascend for us, and whose blessing ever followed us, the great, the good, the venerated Wayland is no more. How did the sad tidings, when first borne by telegraph over the land, smite upon our hearts! How did pursuit for a time pall, and desire slacken, and motive fail! A part of our very being seemed taken from us. The same sky was no longer over us. A light which had beamed so long and so benignantly upon us, had gone out. The same atmosphere was no longer around us. A great heart, with

such power of sustaining and comforting by its sympathies, had ceased to beat. A grand and heroic nature, whose simple presence was an inspiration to every virtue, had passed from the earth.

But the loss and grief were not ours alone. We have a large companionship in sorrow. The exalted character of him whom we mourn, his great public services, and his long life of unselfish devotion to the highest interests of humanity, made him very widely known, and gave him a place in the affections and respect of the community, such as few are permitted to hold. Of this the various organs through which popular feeling is accustomed to express itself, have given evidence. The press all over the land has borne witness to the sincerity and depth of the public grief. Numerous benevolent associations have recorded their profound sense of the loss which the interests of virtue and the cause of philanthropy have everywhere sustained. The pulpit, while it has mourned the removal of one of its chief ornaments, has paid spontaneous and fervid homage to his exalted worth and to the power of his Christian character. Literature has hastened to embalm in her own frankincense his name, that it may go down to posterity among the benefactors of the race.

And now we have assembled to mingle our grief with the general sorrow; to recall the more prominent events in the history of one whose life was so true, so beneficent, so worthy; to review his eminent services, extending over a period of almost half a century, and reaching in their influence every interest of society; to trace anew the lineaments of his grand character,

and to hang the picture forever in the chambers of memory.

In the discharge of this grateful office, the duty of speaker has devolved upon me. Although I am fully aware of the magnitude and difficulty of the task assigned me, and painfully conscious that I am wholly unequal to it, in obedience to your commands, as well as from love of the service, I shall endeavor to perform it as I best may, relying upon your indulgence for my many, and as I fear, grievous short-comings. I am the less embarrassed, when I remember that the portrait which I would have you contemplate is already in your minds, and that I have only to touch aright the chords of association in order that it may stand out before you in all the massive strength and beauty of the original.

Francis Wayland was born in the city of New York, March 11, 1796. He was the son of Rev. Francis and Sarah Wayland, who came from England to this country a short time previous to his birth. His father was a clergyman of the Baptist denomination, remarkable rather for the goodness of his heart, and the guileness simplicity and purity of his Christian character, than for those more brilliant qualities which dazzle and captivate in the popular preacher. His mother was a woman of high intellectual endowments, and great force of character. Of her as well as of his father, he always spoke with the deepest filial reverence. While he was still a boy, the family removed to Poughkeepsie. At the academy in this place, under the care of Mr. Daniel H. Barnes, he took his first lessons in the Latin and Greek languages. He remained here until the spring of 1811, when at the age of fifteen years he entered the

Sophomore Class, in Union College, Schenectady, New York. Of his college course I have little knowledge. He was accustomed in after life to speak of it as having embraced too much reading and too little study. But from the fact that he was subsequently invited to become a member of the Faculty, I infer that his scholarship must have been at least satisfactory.

Soon after leaving college, he commenced the study of medicine under Dr. Hale of Troy, with whom he remained about six months. He then entered the office of Dr. Eli Burritt, of the same place, and continued with him until his medical studies were completed. A more than usually intimate relation seems to have grown up between instructor and pupil. The Doctor, who was an able man, and genial companion, as well as skillful physician, took delight in opening to the enthusiastic young student the rich stores of his professional reading and experience. He also extended to him freely the opportunities which a large practice offered for the actual study of the different forms of disease, taking care to guide him aright in making observations and in deriving conclusions from them. It was under these favoring influences that he first awoke to a consciousness of his powers, and that his mind acquired those practical tendencies by which it was ever afterwards characterized. I am inclined to believe that no period of his life was richer in memories, or more fruitful in results, than the two years which he passed as a student of medicine in the office of Dr. Burritt. He never mentioned the name of this early friend and instructor but with expressions of affectionate respect and gratitude.

But the foundation that was so carefully laid for success and eminence in his chosen profession was destined to serve other and different purposes. He had but just been admitted to practice, when a change took place in his views of life and his convictions of duty, which caused him to abandon it. Believing himself to be called by the Master to labor in His spiritual vineyard, he at once began preparation for the new employment. In the autumn of 1816, three years after graduation, he entered the Theological Seminary at Andover, Mass. Prof. Moses Stuart had for some time previous occupied the chair of Sacred Literature in that institution. He was now in the full maturity of his powers, though not yet at the height of his fame. He had already commenced that reform in biblical study which was to constitute the most important work of his life. Casting off the shackles of a dogmatic theology, and freeing himself from the trammels of immemorial usage, he applied the same rules of interpretation to the Scriptures as to other ancient writings, and accepted the unqualified meaning which they gave him. In the preparation of his courses of instruction he drew largely from new and hitherto unopened sources. The stores of German philology and criticism were unlocked by him, and made available for the first time to the American student. By his rare gifts of language and illustration, by the novelty and boldness of many of his views, and by the ardor with which he pressed them, and more especially by the earnestness and eloquence with which he vindicated the simple, unadulterated Word of God as the only and sufficient rule of faith and practice, he kindled in his classes an enthusiasm which knew no

bounds. "Some of his pupils," I quote the words of one of them, "almost looked upon him as a being from a higher world. The hour when they first saw him, was a kind of epoch in their history."

Under this great master, the recently awakened powers of the medical student received a fresh stimulus, and he entered with the utmost zeal upon his new field of study. He soon found it to afford scope for the freest and most expansive exercise of every faculty. Embodying a literature of great variety and richness, containing truths the grandest and the most momentous that the human mind ever contemplated, and supported in every utterance by the authority of inspiration, the Bible, studied under such a teacher, became incomparably the most interesting of all books. Grammar, philology, geography and history, local and general, were in turn pressed into the service of developing and elucidating its meaning. Every day enlarged the field of his mental vision. Every week brought with it a conscious increase of power. Every month found him with a deeper knowledge of the Word of God, and a profounder reverence for its teachings. During his residence at Andover, he learned what, if he had accomplished nothing else, would have made it an important era in his life: he learned how to study and how to teach the Bible—two things which he never afterwards forgot. I have listened to many able and eloquent expounders of the Scriptures; but I have never heard any one, who, whether in pulpit or class-room, unfolded their meaning with so great naturalness, simplicity and power as President Wayland. Few of the pupils of Professor Stuart caught more of his spirit, and none of

them in after life cherished for the great biblical interpreter a profounder respect and admiration.

In the fall of 1817, after a year's residence, he left the Theological Seminary, to accept a tutorship in Union College. This new position introduced him to relations most favorable to growth and culture. His teaching embraced a large variety of subjects. It was not confined to a single department, but extended, at different times, to nearly the entire college course. In the academic circle he was brought into daily intercourse with minds of large experience and rich and varied culture, at a time of life when such intercourse is most improving. It was during his tutorship that he first really knew President Nott, and that that mutual love, respect and admiration was awakened which continued to grow for half a century. The four years spent in these happy relations he ever after recalled with the liveliest interest, and was accustomed to speak of them as the most important in his life. It was during this period, that his character especially took its form and pressure, and that he first gave assurance of the brilliant future that was before him.

Although chiefly occupied with the duties of instruction, he continued to a certain extent his theological studies under the immediate direction of Dr. Nott. He also preached occasionally in the neighboring towns and villages. In August, 1821, he received ordination and accepted the pastoral charge of the First Baptist Church in Boston. The advantage of his long, varied and thorough training preparatory to entering upon the field of labor to which he believed himself called, became at once apparent. His sermons from the com-

mencement showed marked ability. They were characterized by a range and elevation of thought, an eloquence of diction, and a depth and fervor of feeling which raised them far above the level of ordinary pulpit discourses. Soon he became known through them to the public. Hardly had two years elapsed, when his eloquent defence of missions extended widely his name and fame, and gave him a place among the first orators of the land.

Nor did he, in the care with which his preparations were made for the pulpit, forget the humbler duties of the pastor. He was much among his people. He learned their characters and circumstances. He put himself in personal relations with them. He sought occasions and opportunities for seeing them and pressing upon their attention the obligations and duties of religion, ever remembering that it was individual souls that were to be saved; that it was individual human souls, and not congregations of men and women, that he must account for to the Master. Besides the direct personal influence which he thus exerted, he was enabled by the knowledge of character gained to adapt his public minstrations more perfectly to the wants of his people. It was a maxim with him, that a minister who performs with fidelity his pastoral duties, will never lack for subjects when he enters the pulpit.

Mr. Wayland remained with the church in Boston five years. In the autumn of 1826, he returned to Union College, having accepted an appointment to the chair of mathematics and natural philosophy. His stay here was destined to be but of short duration. About this time the presidency of Brown University became

vacant. The Rev. Dr. Messer, who had held that office for nearly a quarter of a century, and who, as tutor, professor and president, had given to the institution a whole life of honorable service, beginning to feel the weight of years press upon him, sent in his resignation. In looking for a successor, the corporation soon turned their attention to Professor Wayland, who during the brief period of his ministry had established for himself the reputation of a profound thinker and brilliant orator. At a meeting held December 13th, 1826, he was unanimously elected to fill the vacancy, and the February following he entered upon his presidential duties. He was now in the first prime of life, with all his powers in their full vigor, and with a work before him of sufficient magnitude to suitably task them.

In the later years of his predecessor's administration, the discipline of the college became relaxed, and the spirit of study among the undergraduates declined. The instruction in several of the departments was given by persons having other occupations, who saw the young men only in the recitation or lecture room, and who had no share in the responsibilities of government. In these circumstances a disposition to license had shown itself, which, however unfriendly to order and the diligent pursuit of learning, the authorities found it difficult to suppress. The necessity of reform was deemed urgent by the friends of the college. This may be inferred from a resolution passed by the corporation at the same meeting at which the election took place, declaring "it to be the duty of the President of this University to see that the laws are executed, and that the officers of instruction, and others immediately connected with the

institution, do their duty." At a subsequent meeting it was further resolved, "that no salary or other compensation be paid to any professor, tutor, or other officer, who shall not, during the whole of each and every term, occupy a room in one of the colleges, and assiduously devote himself to the preservation of order and the instruction of the students, and the performance of such other duty as may belong to his station."

President Wayland proceeded with his accustomed promptitude and energy to carry out the important reforms indicated. In doing so he met, as was to be expected, with opposition, both without and within the college. Ideas, long entertained, were disturbed. Immemorial customs were rudely jostled. Time-honored shelters, under which mischief had found protection, were broken down. The various disguises and coverings by which indolence had contrived to make itself respectable, were plucked off. Diligent application to study, and a laudable ambition to excel, were stimulated by new, and, as was claimed, invidious honors. The traditions of the college were unceremoniously set aside, and others, from a foreign source, it was said, were substituted for them. It is not in human nature — certainly not in student nature — tamely to suffer encroachment upon prescriptive rights and privileges. Angry feelings were aroused. Indignant protests were made against the innovations. Soon a spirit of resistance to authority manifested itself in all the protean forms which ingenuity could devise, and the circumstances of life in college would permit. One of the mildest of these modes of expressing public sentiment, was delineation on the walls of the halls, and the lecture rooms when

these could be entered. I recall a spirited sketch executed by a class-mate, which represented very well the prevailing current of opinion and criticism. It comprised two figures. Dr. Messer, seated in his old chaise, with reins fallen, and whip lost, was jogging leisurely on. Directly before him and in clear view, lay the gulf of perdition. Near by was Dr. Wayland, in a buggy of the newest fashion, harnessed to an animal on whose build and muscle two-forty was plainly written. He was headed in the same direction, and with taut rein and knitted brow and kindling eye, was pressing with all his might forward.

But the students soon learned with whom they had to deal. Opposition was vain. Remonstrance, however passionate, proved useless. Resistance to authority, whatever form it might assume, or whatever strength it might acquire from combination, availed nothing. It was the wave dashed against the rock, only to be beaten back in spray. In some of the fiercer assaults, individuals were thrown in the recoil to so great a distance that they never found their way back. They left their college for their college's good. The greater number presently became reconciled to the new order of things, and forgot their angry feelings in the general enthusiasm for study, which already began to be awakened. Before a twelve-month had passed, all were conscious of new impulses and higher aspirations, and a quickening and invigoration of every faculty from the wholesome discipline to which they were subjected. And as conscious injustice is not a vice of students, those who had been the most bitter in their denunciations, were now the loudest in their praises. The profoundest

eulogiums which I have ever heard pronounced upon President Wayland as an instructor and officer of government, have come from men who were in college at this time, and who formed their estimate from the character and ability exhibited in these circumstances. The opposition outside of the college continued somewhat longer; but having its origin, for the most part, in misconceptions, it, too, soon passed away.

Having placed the government and discipline of the university on a satisfactory footing, President Wayland next sought to improve the instruction and raise the standard of scholarship and character. The use of books, except in the languages, was prohibited in the recitation room. The lessons assigned were required to be mastered by both teacher and pupil, before entering it, so that the topics embraced might be freely and fully discussed by them. The pupil was expected to do something more than answer questions, or repeat the words of the text-book, or recite in their order the successive paragraphs. He was required to give, as far as he might be able, in his own language, the course of argument, or the train of thought; to separate it into its component parts; to distinguish the principal from the subordinate, the essential from the accidental, the substance from the form; in a word, to discriminate sharply between the important and the unimportant in each paragraph, section and chapter, and to present the former divested of the latter, with a due regard to order and connection.

This mode of conducting recitations proved, in the hands of able and skillful teachers, a most efficient means of culture. Besides bringing into constant activ-

ity some of the most important faculties, it accustomed the mind to processes presupposed in all good writing or effective thinking. It also tended strongly to break up that pernicious habit of mere word-learning, which from the training of boyhood so many bring with them to college. The effect was soon apparent in a larger intellectual growth and in a more manly character. Judge Story, when professor in the Cambridge Law School, was accustomed to say, as I have been informed, that he could distinguish a graduate from Brown University by his power of seizing upon the essential points of a case and freeing it from all extraneous matters.

This new mode of teaching introduced by President Wayland was known in college at the time as the analytic method. The student was said to recite by analysis. As in the case of all other modes of instruction, its success depended greatly upon the character of the teacher. With incompetence in the chair, or stupidity behind the desk, it was liable to degenerate into an unmeaning and worthless formalism. I recall an extreme case. A graduate, who had left the institution a short time previous to engage in the business of instruction, called upon me, partly, I suppose, for sympathy, and partly to afford me the pleasure of knowing how admirably he was succeeding in his new employment. He had adopted fully, he informed me, the university methods. He taught everything by analysis. As I had had the honor of instructing him in geometry, he drew his illustrations from that study. He made his pupils, he said, commence at the beginning of each book, and repeat the propositions in their order, to the end; and then commence at the end and repeat

them backwards to the beginning. He particularly asked my attention to the latter exercise as an extension of the principle of analysis and an actual improvement upon the teaching in college.

The prevalence of a higher spirit and better methods of study, prepared the way for extending the established courses of instruction, and also for introducing new courses. Advantage was taken of the openings thus made, as fast as the means of the institution would permit. The French language, in which instruction had not previously been given, was first made a part of the curriculum. Afterwards the German was introduced as an elective study. Courses were also established in political economy, in history, and in several of the physical sciences. The means of instruction were at the same time greatly enlarged, in the form of apparatus, books, specimens, maps, models, and other aids of a similar character. The fruit of these augmented resources of the university was seen in larger acquisitions and in a more varied and richer culture.

To reach the characters and quicken the moral impulses of the young men, President Wayland availed himself of every channel that was open to him.

He saw them often in private. His usual appellation of "my son," while it was a simple expression of his interest in them, and of the care and responsibility which he constantly felt for their welfare, had the effect of softening the severer official relation, and investing with something of a paternal character, his suggestions and counsels. These personal conversations were always most salutary in their influence, and not unfrequently

marked an epoch in the history of the young man, from which his life took a new reckoning.

He attended frequently, and during periods of special interest constantly, the religious meetings that were held in college. Some of his prayers and exhortations at these meetings will be long remembered. Under their influence the light of a new life for the first time broke upon many a one who has since become himself a light and a power in the Christian Church.

For a long series of years he met every Sunday evening a class for the study of the Scriptures. This was always well, and at times, numerously attended. Many were attracted by the intellectual excitement and stimulus which it afforded. The great doctrines of Christianity were unfolded with a freshness, beauty and power which made them seem like new revelations. Its practical teachings were enforced by arguments more cogent, and appeals more eloquent and thrilling than any to which I have elsewhere listened. The spell of the senses was broken. The mind awoke as from a dream. The material and tangible melted away under the power of the invisible. This world became shadow, and the other world substance. Character, character, character was everything; all beside, nothing.

With the hope of influencing larger numbers, President Wayland, at a later period, substituted for the Bible class, preaching in the chapel on Sunday afternoons. To this change, the world owes his University sermons. They were delivered, with others not published, to an audience made up partly of students and partly of citizens. They are unquestionably among his ablest and most eloquent productions. They were

listened to with profound, and, at times, thrilling interest. But I do not think their moral or religious effect was so great as that of the humbler service whose place they took.

Another channel through which he sought to reach and affect character, was the daily instructions of the recitation and lecture room. The sciences which he taught—intellectual and moral philosophy—were peculiarly favorable to this, and he shaped his courses in them with special reference to it. Little time was occupied with the metaphysical inquiries which underlie and cluster around these sciences. Questions of a merely speculative interest, having no practical bearing, were quickly disposed of. Whether the mind be simple or complex, whether it act immediately or through faculties, whether its knowledge of the external world be intuitive or representative, what force is, and how originated, whether it be inherent in matter, or external to it and only exerted upon it, whether creation was a completed act or the first moment of an exertion of power ever since continued, the origin of moral evil, the nature of right, the reconcilation of human accountability with the Divine Sovereignty, and other similar problems, were either passed by altogether, or referred to merely, in indicating the bounds of possible knowledge; or they were mentioned as illustrations of the yearning with which the mind, shut up in the prison-house of the senses, reaches out towards the illimitable expanse of being around it, or were pointed out as hopeless inquiries upon which the highest efforts of the most gifted intellects of the race have, for the last thirty centuries, been vainly expended. The respective spheres and

offices of the different mental powers or faculties, the laws by which they are governed, their combined action in the higher intellectual operations, their proper use, discipline and culture, conscience, obligation, duty, the moral law, its divine sanction, the consequences, both here and hereafter, of its violation,—these were the themes upon which he discoursed with such earnestness in the lecture-room, and which are presented so clearly and so forcibly in his admirable text-book.

But President Wayland liked the concrete better than the abstract. He preferred to consider man as a living, thinking, acting person, rather than as an assemblage of powers and sensibilities. He was more interested in studying the forms of intellectual and moral development growing out of the varying activities of the several faculties, than in the study of the faculties themselves. His mind was wonderfully rich in conceptions of character. Ideals of commanding power, of exalted goodness, of sublime virtue, were ever floating through its chambers of imagery. These he scattered like gems, in lavish profusion, along the whole pathway of his instructions. It was the quickening, inspiring, educating power of these that was most felt by his pupils, and that kindled to the greatest ardor their enthusiasm. It was by the contemplation of these chiefly that they were so "inflamed with the study of learning and the admiration of virtue; stirred up with high hopes of living to be brave men and worthy patriots, dear to God and famous to all ages." It was these ideals which they especially carried from the halls of the university out into the world, to be always present with them, rebuking indolence, lifting from the

debasements of mammon and sense, and soliciting ever to a higher and worthier life.

Another means employed by President Wayland for awakening impulse, and correcting, guiding, and elevating public sentiment in college, was addresses from the platform in the chapel. These were most frequent and most characteristic, in the earlier days of his presidency. They occurred, usually, immediately after evening prayers, and took the place of the undergraduate speaking, which at that time formed a part of the daily college programme. The occasions which called them forth were some irregularity, or incident or event which seemed to render proper the application of the moral lever to raise the standard of scholarship or character. We all knew very well when to expect them.

As the students then, with few exceptions, lived within the college buildings and took their meals in Commons Hall, they constituted, much more than at present, a community by themselves. They were more readily swayed by common impulses, and more susceptible of common emotions. When gathered in the chapel, they formed a unique, but remarkably homogeneous audience. President Wayland was at that time at the very culmination of his powers, both physical and intellectual. His massive and stalwart frame, not yet filled and rounded by the accretions of later years, his strongly marked features, having still the sharp outlines and severe grace of their first chiselling, his peerless eye, sending from beneath that olympian brow its lordly or its penetrating glances, he seemed, as he stood on the stage in that old chapel, the incarnation of majesty and power. He was raised a few feet

above his audience, and so near to them that those most remote could see the play of every feature. He commenced speaking. It was not instruction; it was not argument; it was not exhortation. It was a mixture of wit and humor, of ridicule, sarcasm, pathos and fun, of passionate remonstrance, earnest appeal and solemn warning, poured forth not at random, but with a knowledge of the laws of emotion to which Lord Kames himself could have added nothing. The effect was indescribable. No Athenian audience ever hung more tumultuously on the lips of the divine Demosthenes. That little chapel heaved and swelled with the intensity of its pent-up forces. The billows of passion rose and fell like the waves of a tempestuous sea. At one moment all were burning with indignation; the next they were melted to tears. Now every one was convulsed with laughter, and now as solemn as if the revelations of doom were just opening upon him. Emotions the most diverse followed one another in quick succession. Admiration, resentment, awe and worship in turn swelled every bosom. At length the storm spent itself. The sky cleared, and the sun shone out with increased brightness. The ground had been softened and fertilized, and the whole air purified.

When the resources of appeal, both private and public, had been exhausted, President Wayland did not hesitate to employ other and more potent means for maintaining order, good government, and a high spirit of study. He was a vigorous disciplinarian. The very fullness of his energies disposed him to strong measures; and he may sometimes have resorted to them when milder ones would have succeeded. In treating

the diseases of youth, especially college youth, he inclined to the heroic practice. He did not believe in administering remedies in homœopathic doses. He aimed not at a mere alleviation of the graver symptoms of the malady, but sought its radical cure. Although here and there a feeble constitution may have suffered under this vigorous treatment, by far the greater number were vastly benefitted by it. How many are now able to look back to good habits formed and manly purposes strengthened through his wholesome discipline; to sterility turned into fruitfulness by the subsoiling received at his hand.

President Wayland identified himself in a remarkable degree with the college. That was always his first interest. To that everything else was subordinate. For that he gave himself to the most unwearied and unremitting labors. During periods of irritation and disturbance, it was out of his thoughts neither night nor day. When there were grounds for apprehending mischief or any moral irregularity, every part of the buildings was subject at all hours to his visits. He was especially jealous, both in himself and in those associated with him, of any other interest that might ablactate, to use his own strong language, the college. All labor, all time, all thought must be given to that. His ideas of professional obligation in this respect, were unusually stern and exacting; but as he illustrated and enforced them by his constant example, they became the ideas of his Faculty. Their spirit also passed by a sort of contagion to the undergraduates, and developed in them a more earnest and manly type of character.

Besides this high sense of duty evinced by him in everything which he did, he brought to the work of teaching a noble enthusiasm. It was in his estimation a high employment. No other surpassed it in true dignity and importance. Of no other were the results greater or more beneficial. The boundless wealth of a universe was the birthright of mind; but only by the proper training of its faculties was it enabled to enter into possession of the rich heritage. Education was one of the plastic arts. The material wrought upon was finer than alabaster, more enduring than brass or marble; capable of being moulded into forms of imposing grandeur, or bewitching grace or subduing beauty. He who worked at this art worked not for time only, but for eternity. Receiving a spiritual instead of a material embodiment, his conceptions become immortal.

These inspiring ideas constantly animated his zeal, and quickened to the highest activity every faculty, while they imparted to his instructions an earnestness and fervor which neither dullness nor indifference could resist. All associated with him in the care and oversight of the college caught something of his ardor, and put forth in their several spheres fresh efforts for advancing its interest. His noble conceptions of the instructor's office and work, carried out from the University by his pupils, and spread still more widely through his writings, did much to raise teaching in public estimation, through all its grades, to the dignity of a profession. They also drew upon him the attention of the country, and placed him by universal consent in the first rank of educators, without a superior, if not without an equal, in the land.

In 1833, six years after coming to Providence, Dr. Wayland published his first volume of discourses. This included his two sermons on the "Duties of an American Citizen," so widely read and so justly admired when first given to the public; his famous sermon on the "Moral Dignity of the Missionary Enterprise," numerous editions of which had already gone out, bearing his name wherever the English language was spoken; and also his discourse on the "Philosophy of Analogy," delivered before the Phi Beta Kappa Society of Rhode Island on its first anniversary. The last, although of a less popular character than the others, is remarkable for a rare felicity of conception and treatment, for the fine vein of original thought which runs through it, for the grace and beauty of its illustrations, and for the classic finish of its style. It is pervaded throughout by a highly philosophic spirit, and contains passages of the loftiest eloquence.

In 1835, two years later, his work on Moral Science appeared. This was succeeded in 1837 by his Political Economy, while his Intellectual Philosophy was delayed till 1854. These works were especially designed for tex books, and embody substantially the instructions which he had previously given to his classes by lecture. They do not claim to be complete and exhaustive treatises on the sciences to which they relate, but only to present so much and such portions of these sciences as may properly find a place in the collegiate course. While sufficiently elementary to meet the wants of the ordinary student, they discuss with great ability some of the highest and most difficult problems which human nature and society present. Their style is purely

didactic, direct, simple and perspicious, but without ornament. They are books to be studied rather than to be read. But instructive and admirable as they are, they give but a faint idea of the marvellous interest with which the same truths were invested when unfolded and illustrated by the living teacher under the inspiration of the class-room. The appearance of the Moral Science was opportune. The need of such a work had long been felt. It was almost immediately adopted by a large number of the colleges, academies and high schools of the country; and although thirty years have since elapsed, it still holds its place in them with hardly a rival. The use of the Political Economy and Intellectual Philosophy, though quite extensive, has, I think, been less general.

While thus indefatigably laboring within the walls of the university, President Wayland was continually called upon to render various and important public services. There was hardly an association in the country, whether for educational, philanthropic, or religious objects, of which he was not a member, and which did not look to him for advocacy, counsel and support. To the cause of Christian missions, which was ever dear to him, he gave more than the service of an ordinary life. His commanding eloquence, and the great weight of his opinions, caused him to be in constant requisition as a public speaker. His orations and other occasional discourses, all productions of marked ability, and many of them models of the species of literature to which they belong, would, if collected, swell into volumes. By these outside labors he greatly extended, not only his own fame, but that of the institution over

which he presided; securing for it a rank and position not previously enjoyed, and attracting young men in larger numbers to its courses. Under his fostering care, all its resources were greatly augmented, and its interests, external as well as internal, advanced. On coming to Providence, he found the college with three professors, the President not included; he left it with eight. He found it with scarcely a hundred students; he left it with more than two hundred. He found it with its courses of study quite elementary and limited; he left with these courses greatly enlarged and extended. He found it without either a library or a philosophical apparatus deserving the name, and without buildings for their accommodation; he left it well cared for in respect to all these essential endowments of an institution of learning.

In effecting these great changes, Dr. Wayland had the benefit of able and efficient coadjutors. The scholarly Elton, who, at the time of his entering upon his presidential duties, was abroad, gathering inspiration beneath the shadow of the Parthenon and among the columns of the Forum, returned home soon afterwards to commence his courses of instruction enriched from the garnered stores of ancient learning. The genial and classic Goddard, whose appointment to a Professor's chair was of a somewhat earlier date, rendered to the University during the period of his connection with it, most valuable services. By infusing something of his own exquisite taste and love of elegant letters into the minds of undergraduates, as well as by the models of a graceful and finished style which he set before them, he greatly elevated the standard of excel-

lence in composition, and gave to rhetorical training, as a part of a liberal education, that deserved prominence in the college course which it has ever since held. Of almost equal value was the sound practical sense which he brought to every question of discipline and government. To the aid of his rare wisdom in the counsels of the Faculty, Dr. Wayland was always prompt to acknowledge his large indebtedness. And after the retirement of Professor Goddard from the duties of instruction, he upon whom the mantle of seniority fell, to whom I owe so much, to whom a whole generation of pupils owes so much, as an able and faithful teacher and a wise counsellor and friend,—would that I might speak of him as my heart prompts; but such words are not permitted now; they would seem too much like personal adulation; they must be reserved for another, and I trust, far distant occasion,—he upon whom the mantle of seniority so worthily fell, the honored and beloved Caswell, for a period of nearly thirty years brought to the administration of President Wayland his undivided strength and his large influence. Other and younger officers of instruction and government coöperated in advancing the interests of the institution, if not with equal ability, with equal zeal and equal singleness of purpose. One of these, too early withdrawn from academic labors—much too early for his associates and for the interests of the University—by the attractions of "learned leisure" and the "still air of delightful studies," rendered an uninterrupted service of more than a quarter of a century, whose value and importance can hardly be estimated too highly. A pupil of President Wayland, and recipient

of the choicest benefits of his unequalled training, growing from youth up to ripe manhood under his immediate eye and influence, possessing many of the rare qualities which fitted him so preëminently for the instructor's office, inspired by the same ardor and the same spirit of untiring and unsparing devotion to the high duties imposed by it, he made his mark upon the successive classes as they passed under him, beside the ever-during impressions received from the great master

Aid of a different kind, but no less important, came from without. Soon after the accession of Dr. Wayland. to the Presidency, a spirit of greater liberality began to prevail in the community, and juster ideas were entertained of the claims of institutions of learning upon the benefactions of the citizens. As a consequence of this, contributions, some of them large in amount, flowed from time to time into the treasury. Buildings, the need of which had long been felt, were erected. New and improved apparatus was provided. Additional Professors were appointed, and the courses and means of instruction in nearly every department were greatly enlarged. The names of Brown and Ives, ever memorable in the history of the University, recall a succession of benefits and services, transcending in value even the munificent endowments with they are indissolubly associated. To the wise and thoughtful care, to the almost parental interest and affection, with which the bearers of these honored names have ever watched over the institution, providing often from their own private resources for its more pressing wants, and encouraging constantly by their sympathies all who were laboring for it, is to be ascribed, in no small degree, its measure of prosperity and success.

Reference to these important and coöperative agencies was demanded by the truth of history. They are not to be considered as detracting at all from the claims of President Wayland. Clustering about his administration, they confer upon it additional lustre. No man can be great or can accomplish anything great alone. It is in that superior wisdom, and that ascendancy and force of character, which enable the master spirits of the race to impress themselves upon their age—to mould and shape the minds of other men, and to draw them into their own lines of thought and action, —that we recognize the highest form of power.

It had long been the desire of President Wayland to make the advantages of the college more generally available, and especially to adapt its courses in a greater degree to the wants of the manufacturing and mercantile classes. Such a change in our educational system, he thought, demanded by the increasing numbers and growing importance and influence of these classes. It was also demanded by the character and circumstances of our country, whose material developments were destined to be magnificent beyond anything which the world had ever seen. He thought it the duty of colleges, as the guardians and dispensers of the benefactions entrusted to them for the good of the community, to heed this demand of the times, and make the changes necessary for meeting it. Unless they did so, they would lose their hold upon the public, and fail to accomplish, in full measure, the beneficent ends for which they were founded. He also ventured to imagine that knowledge having practical applications might be made as valuable a means of culture, as studies lying

more remote from human interests, and recommended especially by what has been denominated their "glorious inutility."

These views commending themselves to the corporation and friends of the college generally, an effort was made in 1850 to provide the means necessary for their adoption. Through the liberality and public spirit of the citizens, one hundred and twenty-five thousand dollars were raised and paid into the treasury. This sum, though highly honorable to the donors, was quite insufficient for the institution of independent courses of instruction, with separate classes, on the extended plan contemplated. The best that could be done was to substitute for these, inter-dependent courses, with classes more or less mixed. Such an organization of the University, though not free from objections, would have the advantage of throwing it open most widely to the public. It was accordingly adopted. The change was almsot immediately followed by a large increase in the number of students. The attendance upon some of the courses was nearly doubled. Many who had previously been excluded from the benefit of an Academic training, gladly empraced the opportunity now offered for obtaining it. An unusually large proportion of these were young men of ability and character, and have since risen to distinction in their several avocations. But notwithstanding this apparent and real success of the new system, as the altered arrangements were termed, I do not think that the expectations of President Wayland were fully realized. This was owing mainly to defects of organization which the command of larger means could alone have rendered. The fundamental

idea was just and important. The want felt and indicated was a real one. It has since been recognized by the other colleges of the country, a large number of which have made provision in one form or other for supplying it. In a neighboring State, two institutions, —both largely endowed and embracing numerous departments of instruction,— have just been established for the sole purpose of furnishing a suitable education and training to the industrial and commercial classes. The recent examples of a noble munificence by several of our wealthy and honored citizens, afford ground for the hope that, under more favorable conditions, the broad and catholic design of President Wayland may yet be carried out among us on a plan even more extended and comprehensive than he in his most ardent moments dared to conceive; that our neighbors of Massachusetts and Connecticut will not for a long time be permitted to appropriate to themselves the exclusive benefit of ideas originated here, and finding in our compact communities of highly intelligent manufacturers and merchants so appropriate a field for their application.

In the summer of 1855, wishing to devote himself more exclusively to the pursuit of literature and to labors of benevolence, Dr. Wayland retired from the University over which he had so long and so ably presided. *Sol occidet; sed nulla nox succedet.*

We should form but an inadequate idea of the public services of our venerated friend and instructor, if we omitted to consider what he did for the city of Providence and the State of Rhode Island. Had he been a native born son, he could not have identified himself

more perfectly with all their interests. Ancestral associations from the time of Roger Williams downwards could have added nothing to his pride in their fair fame. When he first came to Providence, it was just passing from the dimensions of a thriving town to the larger proportions of a wealthy and prosperous city. While it was in this transition state so favorable to the reception of formative influences, he threw himself without reserve into its institutions, educational, benevolent and religious. In his wise care and forethought many of these had their origin, while all were moulded to a greater or less extent under the influence of his efforts and counsels. In every enterprise of public spirit, in every plan for social improvement, in every effort at moral reform, in every labor for ameliorating the condition of the unfortunate, from whatever cause, the citizens habitually looked to him as their leader. On all occasions of public interest, it was his views that were most sought; it was the opinions expressed by him that had the greatest influence.

The charities of the city and State, the humbler as well as the nobler, found in him not only an earnest advocate, but in proportion to his means a most liberal contributor. To some of the more important of these he gave largely of his time. He was a trustee and frequent visitor of the Butler Asylum for the Insane, from its foundation down to near the close of his life. He was for many years one of the inspectors of the State prison. At his suggestion and through his influence, mainly, important changes were introduced, which greatly improved the condition, both physical and moral, of its inmates. From a mere place of confine-

ment, it was converted into a well-ordered disciplinary institution. Previously its maintenance had been a heavy expense to the State. It now became, through its work-shops, a source of no inconsiderable revenue. During a large part of the last twenty years of his life, he conducted every week a bible class composed of convicts. The spectacle presented was most impressive, — one which angels might desire to look upon,— as with heart full of love to God and man, and thought intent on serving one and doing good to the other, he took his way on the quiet Sabbath morning towards yonder prison, to seek there the outcasts from society, the children of shame and sin and crime, to gather them around him, and to tell them in language of indescribable simplicity and tenderness, of a Saviour who loves them and who has died for them; of an atonement so large and so free that each one of them, however guilty, may have pardon and cleansing; to lift them by his broad overflowing sympathies from their sense of forsakeness and isolation; to kindle repentings within them; to awaken anew their moral affections; and to restore their broken relations to humanity, to God and to Heaven. He may have done many things of which the world will think more and longer, but his great life offers nothing surpassing in moral grandeur these almost divine labors.

The poor everywhere found in Dr. Wayland a friend and helper. He was known to a very large number of this class through his private benefactions. He was continually sought by persons of all classes for his advice, his counsel and his sympathy. He probably held more numerous personal relations than any other man in the

city. Every one of these he made the channel of some species of benefit. The nobleness of his nature was manifested no less strikingly in the ordinary walks of daily life, than in the more prominent and public situations to which he was called. In heroic and self-denying labors, in unceasing care and thought for the public good, in largeness of views and in breadth of interests and sympathy, in weight of character and influence, in intellectual resources and power, and in all the elements of moral greatness, he was by universal consent the foremost citizen of Rhode Island. *Nec viget quicquam, simile aut secundum.*

A few months before his death, an occasion arose for a touching exhibition of the respect in which he was held by the whole community. The country had in an instant been plunged from the height of joy into the deepest mourning. Its honored and beloved chief magistrate, at the moment when he was most honored and most beloved, had fallen by paricidal hand. The greatness of the loss, the enormity of the crime, and the terrible suddenness of the blow, bewildered thought and paralyzed speech. It seemed as if Providence, which had just vouchsafed so great blessings, was, from some inscrutable cause, withdrawing its protective care. In this hour of darkness, to whom should the citizens go but to him who had so often instructed and guided them? As evening draws on, they gather from all quarters, and with one common impulse turn their steps eastward. Beneath a weeping sky, the long dark column winds its way over the hill and into the valley. As it moves onward, the wailings of the dirge and the measured tread are the only sounds which fall upon

the still air. Having reached the residence of President Wayland, it pours itself in a dense throng around a slightly raised platform in front of it. Presently he appears, to address for the last time, as it proves, his assembled fellow citizens. It is the same noble presence which many there had in years long gone by, gazed upon with such pride and admiration from seats in the old chapel. It is the same voice whose eloquence then so inflamed them, and stirred their young bosoms to such a tumult of passion. The speaker is the same; the audience is the same. But how changed both! and how altered the circumstances! That hair playing in the breeze has been whitened by the snows of seventy winters. That venerable form is pressed by their accumulated weight. The glorious intellectual power which sat upon those features is veiled beneath the softer lines of moral grace and beauty. It is not now the Athenian orator, but one of the old prophets, from whose touched lips flow forth the teachings of inspired wisdom. The dead first claims his thought. He recounts most appreciatively his great services, and dwells with loving eulogy upon his unswerving patriotism and his high civic virtues. Next the duties of the living and the lessons of the hour occupy attention. Then come words of devout thanksgiving, of holy trust, of sublime faith, uttered as he only ever uttered them. They fall upon that waiting assembly, like a blessed benefaction, assuaging grief, dispelling gloom, and kindling worship in every bosom. God is no longer at a distance, but all around and within them. They go away strengthened and comforted.

Notwithstanding the multiplicity of his labors President Wayland found leisure for such reading. I have known few men who would absorb the contents of a book in so brief a space of time. Turning over its pages, he took in at a glance their import and meaning; and so tenacious was his memory, that what he had thus rapidly gathered he rarely if ever forgot. In his selection of books, he was determined more by what interested him, than by any deliberately formed plan of study. As his interests were broad, his reading embraced an unusually large variety of subjects. Travels, biographies, history, science, art and literature furnished the ample materials from which his mind, by a sort of elective affinity, amassed its wealth of knowledge.

As might be expected, from the manner in which they were made, his acquisitions were characterized rather by breadth and comprehension, then by minute accuracy of detail or systematic throughness. He was not a learned man in the proper sense of that term. There was perhaps no subject which others had not studied more exhaustively than he. But the field which he had explored was wide, and his gatherings from it were large. It has not been my fortune to become acquainted with any man, who had, stored away in a capacious memory, more that one would desire to know, or less, I may add, that was not worth knowing.

Another consequence of his habit of varied and somewhat discursive reading, was the absence of any controlling order or system in his acquisitions. The separate facts, instead of being connected by formal relations, lay in his mind in associations determined

very much by his own individual tastes, interests and habits of thought. It was this subjective grouping, this mental assimilation of the materials of his knowledge, that imparted to it such vitality, and made it not so much a possession, as a part of himself,—which gave to his ideas on the most ordinary subjects, the freshness and force of originality.

In early life he was a diligent student of Johnson. The vigorous thought, stately periods and brilliant antitheses of the great English moralist awakened his youthful admiration, and exerted a marked influence upon his style. Later both his taste and his manner of writing became more simple. At all periods of his life, the Bible was his constant companion. From that he drew inspiration. Through that he entered into a deeper knowledge of the character of God, and the nature of man. Daily and hourly he drank in wisdom from it. After Shakspeare, Milton and Cowper were his favorite poets. Of the writers of romance he preferred Scott. His graphic descriptions of scenery, and his life-like delineations of character, as well as the historic element which pervades his writings, raised them, in his estimation, quite above the pages of mere fiction. He had a quick sense of the ludicrous, and enjoyed with a keen zest the whimsical fancies of Hood, the delicate humor of Irving, and the broader comic scenes of Dickens.

In that struggle which is ever going forward between the *retiring* and the *coming* under the banners of conservatism and progress, in that ceaseless war which, from the very elements of human character and condition, must be waged in one form or another, between

the past and the future on the battle ground of the present, Dr. Wayland was always found, no less in his later than in his earlier years, in the advance of the party of progress. No man had a sublimer faith in the destinies of the race. No one, in anticipating those destinies, clothed them in the drapery of a more gorgeous imagination. The failures of the past could not shake his confidence in the future. From the mournful teachings of history even, he gathered an inner lesson of encouragement and hope. At no time had anything been really lost. The best forms of civilization which the world had seen, had indeed fallen into decay, or yielded themselves a prey to violence; but out of their ruins had emerged new civilizations, embodying all the best elements of the old, together with some higher principle, which in them was wanting. The thread of progress, which for a time seemed broken and turned backwards, reappears to guide our steps anew through the historic labyrinth.

It was not, however, from the prophecies of the past, nor from the tendencies of the present, that he chiefly derived his hopes of the race. Neither was it from man's intellectual endowments, however exalted, nor from the magnificent attendance of material agents and forces which stand ever ready to do his bidding. Nor yet was it from his unaided moral nature. This was too weak to bear the strain to which it was necessarily subjected. It succumbed under pressure Through all time its failure had been most lamentable—the fruitful source alike of individual and national disaster and ruin.

It was only in the moral nature of man supplemented by the new forces imported into it by Chris-

tianity that he found assured ground for faith in his continued progress. Upon this turned, as he believed, the destinies of the race, both in this world and in the world to come. Hence his unceasing labors in all ways and by all means, in season and out of season, amid the most varied public services, and under the pressure of constant professional duty — labors continued without intermission or remission through a whole lifetime, for spreading a knowledge of the Gospel, and bringing men in heart and in life under the sway of its principles. Speaking of Christianity as the only pillar upon which his hopes for himself and for his race rested, he once said, with great earnestness, "any doubt concerning that would be to me a greater calamity than the sinking of a continent."

Of the numerous works given by President Wayland to the public, two are biographical and one is controversial. The remainder are educational, didactic and religious. The latter are all eminently practical in their aims. I am unable to recall a single question, of a purely speculative character, discussed or even formally stated in them. Important truths pertaining to man's higher interests, whether revealed in consciousness, or made known by the teachings of inspiration, or resting upon the broader basis of human experience, are unfolded, illustrated and enforced. Rarely is much time given to the discussion of principles. These in ethics and for the most part in metaphysics, approximate so closely to intuitions, that little is needed beyond their exact and clear statement. Truths which lie so remote from the common sense of mankind, that they can be reached only by long trains of reasoning,

will be found practically inoperative. The more immediately the doctrines of philosophy, of morals and of religion are made to spring from that sense, the stronger will be their hold upon the conduct and the life. No one comprehended this fact more fully or knew better how to avail himself of it than President Wayland. The most extended inference to be found in all his writings, is covered by his favorite word "hence." To this direct emergence of his teachings from truths recognized by all, is due in no small degree their power over the popular mind. Occasionally it diminishes somewhat their interest, by imparting to them a too elementary character.

In the leading tenets of his intellectual philosophy he conforms most nearly to the doctrines of Stewart and Reid. Although he has evidently perused with great care, the philosophical writings of Sir William Hamilton, and losses no opportunity of testifying the profoundest admiration for his genius, we find in his work fewer traces of the peculiar views of the latter, than might have been expected. On neither perception nor original suggestion does he follow his doubtful teachings. In truth, however well fitted for understanding and appreciating one another, the American President and the great Scottish Professor possessed minds cast in different moulds, and characterized by different tendencies. In one, the moral predominated over the intellectual; in the other, the intellectual over the moral. One sought truth from a conviction of its inestimable value; the other rather for the pleasure of the excitement attending the pursuit. "Fruit" was the motto of one; "activity" and "life" were the

watchwords of the other. Both conceive with great strength and vividness. Both hold their conceptions with a steadiness that never wavers. Both mark with unerring precision their contents. Both know equally well how to draw them from their several momenta. If the philosophical perceptions of Sir William are more varied and profound, those of Dr. Wayland are instinct with a deeper and more living earnestness. If the discriminations of the former are sharper and more penetrating, those of the latter follow with a finer sense the natural cleavages of thought. If the former deals in larger, bolder generalizations, the latter conducts us to truths of greater importance — of more immediate and practical value.*

I do not think that processes of pure and simple ratiocination had great attraction for Dr. Wayland. It was not so much that they tasked too severely the logical faculty, as because they held in restrain the imagination, with him unusually active, and offered nothing that addressed the moral and æsthetic sensibilities, forming so large and important a part of his nature. The habit of his mind was inductive rather than deductive. Analysis was the instrument which he chiefly used in the search for truth, and illustration the means habitually employed by him in conveying it to others.

If mere argument was little to his taste, still less so was controversy, whatever the subject or with whatever of chivalrous courtesy it might be conducted. With Milton he preferred to contemplate "the bright countenance of truth" rather than to meet and oppose

* The above paragraph is substantially from an article by the author in the North American Review, July, 1855.

error. When however he consented to enter the lists, he proved no mean combatant. His great strength and his advantages of stature more than compensated for any want of practice or skill in the use of weapons. If he was not always sufficiently on his guard, if he sometimes incautiously opened himself to an unexpected thrust from a more agile foe, the well-wrought mail of principles with which he was panoplied saved him from any serious injury. If he did not insert the keen blade of an Adams into the joints of his antagonist's armor, he crashed in that armor by the Titan-like blows which he dealt upon it. But these knightly passages-at-arms were foreign to his inclination and habits, and he rarely allowed himself to be drawn into them.

The intellectual processes disclosed in his writings are genuine and thorough. They are characterized by breadth rather than subtlety. His words, always well chosen, are woven into periods which render with scrupulous fidelity his meaning. His paragraphs moved steadily forward. There is no pause, no tergiversation, but constant progress in the thought. Each sentence goes with the directness of an arrow to its mark; and when the exposition of the law or the discussion of the topic is finished, there is left on the mind an impression of singular completeness. Not a word employed could have been spared; not another word was needed.

Perspicuity is the most striking quality of his style. His ideas, always clear and well defined, clothe themselves in language having the transparency of crystal. The thought is self-luminous and the expression is

irradiated by its light. This is true of his plainest and most ordinary writing. When he rises above the merely didactic, when he approaches the higher themes of human welfare and destiny, when with powers fully aroused he pours around his subject the boundless wealth of an exuberant imagination, his periods kindle and blaze with surpassing splendor. No mere phosphorescent glow then marks the track of his thought. It is the lightning's flash instantly illuminating every object and flooding the whole air with its dazzling brightness. There are passages in his writings which for brilliancy are hardly surpassed by anything in the language.

President Wayland possessed an emotional nature of great depth and richness. No man was more profoundly stirred by the forms of material grandeur presented in the outward universe. No bosom glowed with a more generous admiration of high intellectual power, or kindled with a livelier enthusiasm at the exhibition of lofty virtue. No soul bowed in deeper reverence before God, or lifted itself more adoringly to the contemplation of His being and attributes. No heart was more easily moved to sympathy or responded more warmly to the claims of charity, of friendship and of country. He had all the affections and impulses of a noble nature. He loved justice and right and truth, and hated and despised their opposites. In proportion to his admiration of disinterestness and generosity, was his loathing of selfishness, the meanness of it affecting him even more than the sin. His detestation of injustice and wrong had the strength of a passion. Systematic and banded oppression of the

weak by the strong, awakened in him an intense and burning indignation, to which, though a master of the language of emotion, he could give but feeble expression.

It was this depth and fervor of feeling that fitted him so eminently for the treatment of moral themes and made his tributes to virtue so inspiring, and his denunciations of vice so withering and terrible. It was this which gave such power to his exhortations, his appeals, his rebukes and his warnings. It was feeling welling up from its deep sources that quickened his intellectual faculties into their finest action — which put his mind on wing and imparted to it in its higher flights, such breadth and clearness of vision — which kindled to its brightest effulgence his imagination and inspired his loftiest strains of eloquence.

This warmth of temperament, while it was the source of so much that was generous in character, and while it contributed so largely to his power and influence, occasionally betrayed him into hasty judgments which were not always just towards others. When, however, he discovered the wrong, though it were in thought only, he was most prompt in reparation. The same ardor also sometimes showed itself in too impetuous action. In carrying out a principle with whose importance he had become impressed, he was liable not to keep sufficiently in view its intersections by other general truths of equal moment. Gravity is coëxtensive with the material universe. In our world it is met at innumerable points by other coördinate forces which modify indefinitely its manifestations.

Although by no means a stranger to the lighter forms of emotion usually termed sentiment, these did not, like the deeper pulses of moral feeling, pervade and control his whole nature. They were not the atmosphere in which he lived and moved and had his being. When under their influence, no one could give them more graceful expression. The extreme delicacy of the language in which he breathes forth sentiment in some of his more touching tributes to friendship and exalted worth, makes us almost regret that these tender effusions do not more frequently grace his pages. As an example, I would instance his discourse on the life and character of the Hon. Nicholas Brown, the introductory portion of which contains passages of great pathos and beauty; also his address to Dr. Nott, of Union College, on the fiftieth anniversary of his presidency, in which he pays in accents so moving the grateful homage of a pupil to a beloved and venerated instructor, closing with those almost daring words, which, if they ever had fitting application among the sons of men, found it in him who, in the fullness of his heart, so pathetically uttered them: "Heaven will account itself richer as it opens its pearly gates to welcome thy approach; but where shall those who survive find anything left on earth that resembles thee."

There is a force in the natural world which has received the designation of catalytic. It is sometimes called the power of presence. Bodies in which it resides have the marvellous property of transmuting other bodies by mere contact into their likeness. The force is too subtile for analysis, and has hitherto defied all attempts at explanation. Philosophers have con-

tented themselves with simply noting and naming it. The fact has its analogy in the moral world. There are men who possess a similar power of presence. An influence goes out from them equally controlling and alike incapable of analysis or philosophical explanation. President Wayland presented a most striking example of this, It was felt by all who came near him. His power as a speaker and as a teacher depended largely upon it. The same utterances might come from others, but how slight comparatively their effect! The same truths might be impressed by others, but how unlike their moulding influence! The same principles might be inculcated by others, but how different their transforming power! Behind the utterances, back of the teachings, was a living soul from which proceeded emanations entirely distinct and separate from ideas and quite independent of language. The subtile influence poured through the eye. It streamed from the features. It flowed through the voice. Gesture, posture and form were its silent vehicles. It emphasized thought; it energized expression; it vitalized ideas. It awoke aspiration; it kindled enthusiasm; it developed power. It was the direct efflux of spiritual energy by which a great nature transformed other natures, in proportion to their capacities, into its own likeness. It is the want of this incommunicable power which is most felt by his pupils in the perusal of his writings, and which makes them unwilling to admit that he has produced anything equal to himself.

To rare intellectual and moral endowment was united in our venerated friend a nature profoundly religious. To this was added a temperament of great earnestness,

exalted by a certain intense realism. Life was to him no holiday. It was full of grave interests and high trusts and great responsibilities, with issues more momentous than the human mind could conceive. The distant and the future, presented through his vivid imagination, were as real as the present. God, heaven, the immortal life and death eternal, were something more than vague ideas, or remote possibilities; they were great, overshadowing facts; instant and pressing realities. At the market, in places of assembly, by the wayside, everywhere, he saw men having undying souls, which, if not saved through faith in Jesus Christ, must be forever lost; for whose welfare, both here and hereafter, he, in proportion to the ability given him, would be held accountable. Life under such conditions and with such surroundings, could not but be earnest. No fanatical elements, however, mingled in it. It was free even from Puritanic severity. His nature was a healthy one, full of genial and kindly impulses. He was joyous, and at times sportive even, but trifling never. In early and middle life he was much sought by society, and was the pride of every circle in which he moved. His brilliant conversation, his sparkling wit, and his quick repartee made him the charm of the dinner table. But these social pleasures he never allowed to interfere with life's work. They were only silver facings on the garments of duty which he always wore. To meet the approval of the great Taskmaster, in whose eye he ever acted, was his constant endeavor. His motives were drawn from the unseen world. To that his aspirations continually tended. Of that, as years advanced,

he became more and more a denizen, so that when the time of his departure came, it seemed but a slight removal.

In estimating the permanent results of President Wayland's life, we should consider, I think, not merely or principally his writings, important and valuable as these are. We should look rather to the characters which he moulded, and to the moral and religious forces which he set in action. These, as well as the productions of his pen, still live and will continue to live. Where in all the land can be found a place in which to-day he is not working, directly or indirectly, through those whose minds he formed and inspired? In how many halls of learning is he now giving instruction! from how many pulpits holding forth the word of life! on how many benches dispensing justice! at how many bars defending the rights of citizens! In how many pagan lands is he imparting to minds darkened by superstition and idolatry, a knowledge of the only true God, and of the way of salvation through Jesus Christ! Nor will his influence terminate with the lives of those who were its immediate recipients. Moral forces never die. By a law of their nature they perpetuate and extend and multiply themselves indefinitely. When the marble in yonder hall, to which, through your thoughtfulness, those noble features have been committed, shall have crumbled, and the unborn generations that will look upon it, shall have mingled in common dust, the impulses which proceeded from him will be still acting in circles of influence ever widening and reaching larger and yet larger numbers.

Friend of our youth, our instructor, exemplar and guide! we shall see thy face and hear thy voice no more. Thou hast done with earth. Its dusty ways are trodden by thee no longer. The impenitence and perversity of sinful men have ceased to grieve thee. Thou now walkest the streets of the golden city. Angels are thine attendants, and the spirits of the just made perfect are thy companions. The mysteries which, while here, thou didst desire to look into, are resolved. Thou hast opened thine eyes upon the beatific vision. The throne of God and of the Lamb is before thee. Thou gazest with unstricken sight upon the effulgent, unutterable Glory. We wait on earth yet a little, and then will follow thee.

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